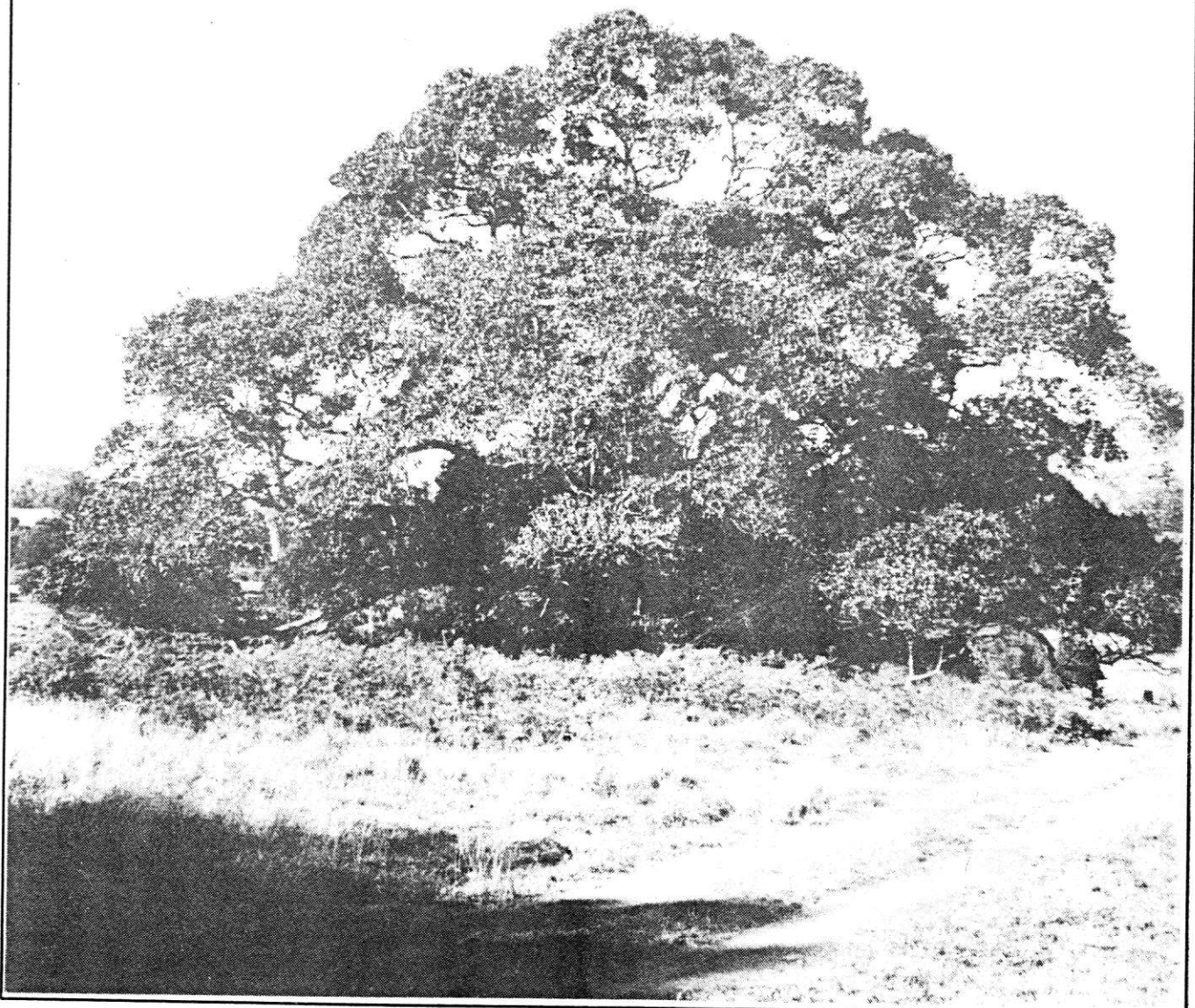


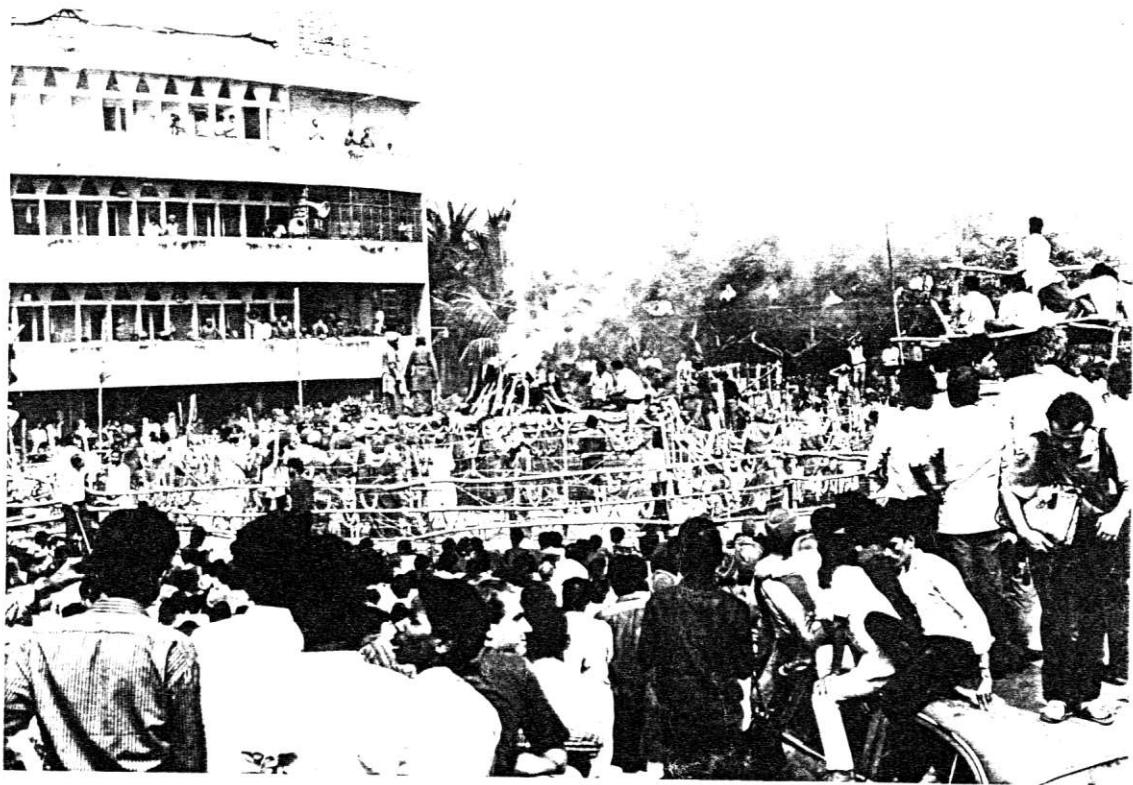
Pranam •

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To Your Sweet Memory,

Baba



*'My sons and my daughters,
I have one more sentence to say.
I do not belong to heaven.
What I am, I am to express
this truth in a single sentence -
I am yours.'*

- Ba'ba'

Supreme Command

Those who perform sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death. Their liberation is a sure guarantee. Therefore every Ananda margii will have to perform sadhana twice a day invariably; verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility. Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurti

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Editorial

Baba spent the whole of His life for His Ideology. Every second was spent working to establish His mission, His ideology on this planet. He taught us that there is nothing greater in human life than Ideology and He exemplified it in His own life. Just before His Mahaprayan, He asked many workers if He could "rely on them" to carry on this great and noble task. At His Mahaprayan, many more workers and margiis vowed to work tirelessly for the establishment of His Ideology. It is two years since that time and so it seems proper to reflect on our transition.

I look back at some of the more socially acceptable and popular movements in society now and compare them to the way they were when their ideas were quite new and different, if not outright challenging to mainstream society. Just as ours are now. The women's movement and the environment movement come to mind.

They were ridiculed and attacked continuously, but their supporters carried on propagating their

beliefs with uncompromising conviction and boldness. Of course they are still struggling but to nowhere near the same degree as before and now many political parties consider their views when forming policies.

Now I wonder if we have something to learn from their uncompromising conviction and boldness, albeit tempered with some spiritual psychology and tact.

To have this uncompromising conviction, confidence and boldness, a few things seem necessary. Firstly, we would need to do intensive study of the Ideology to gain proper understanding and conviction to convince others.

As our ideology is based in spirituality, we also need a deeply spiritual mind to understand it properly, otherwise confusion easily comes with a shallow view of its interpretations. Therefore intensive sadhana is also needed.

Thirdly, deep sadhana cannot be done if the mind has not been purified by selfless service. That is,

service done without conditions or expectation. Similarly true service cannot be done without the ideational mind achieved through deep sadhana.

"If internal service is not rendered properly, true external service becomes impossible . . . External service purifies the mind, and with a pure mind one is more capable of rendering service to one's Is't'a. Every sadhaka should render both types of service." (Ananda Marga Ideology and Way of Life, Part 10, p. 712)

With the second anniversary of His Mahaprayan, it seems appropriate to look at ourselves to see if Baba can "rely on us" to establish His mission. Baba has given this planet something very special and unique. Baba's philosophy has all the progressive elements of many of the progressive movements plus its own specialities - Neo Humanism, microvita, Prout etc. With ideological knowledge, ideation and selfless service we can boldly establish His mission, by His grace.

- Narada Muni



"This endeavour at the well being of the human race concerns everyone . . . It is yours, mine and ours. We may afford to ignore our rights but forgetting the responsibilities implies the humiliation of the human race. In order to march ahead on the road of human welfare, we will have to build ourselves in all the arenas of our lives. The whole seed of welfare in all the spheres . . . physical, mental, moral, social and spiritual . . . are embedded in the 16 points. Hence be firm on the 16 points."

- Ba'ba'

Devotee and the Lord

Shrii Shrii Anandamurti

How does *Parama Purusa* manifest Himself to His devotees? Everyone longs to attain *Parama Purusa*, but the problem is how? The scriptures say,

*Na'ama'tma'balahiinena labhyo
Nacaprama'da'ttasa so
va'pyaliunga't*

*Etaerupaaeyatate yastu vida'n'
Stasyaes'a'tma'vishatebrahma
dha'ma'*

When the Supreme Operative Principle (*Parama'Prakrti*) functions through a certain structure, the energy functioning within that structure is called *bala* (energy). In the human being there are three kinds of energy: physical, psychic and spiritual. Physical energy, by personal endeavour, can be converted into psychic energy, and psychic energy can be metamorphosed into spiritual vigour by virtue of *sa'dhana'*. Spiritual power is the strongest. Those who are timid shout "Non-violence! Non-violence!" at the top of their voice. All kinds of timidity should be swept away. This requires tremendous psychic energy, which depends on moral or spiritual force.

The question is, how can one acquire such spiritual force? By sincerity one can acquire psychic force, and through the practice of *sa'dhana'* one can acquire spiritual force. Those who are persistent in their endeavour, do acquire psychic force. When one sits down to meditate after attaining that sort of psychic energy one easily acquires spiritual force. That spiritual force lies latent in you; it is not difficult to attain. You should ensure that the path of *sa'dhana'* you choose is not a defective one - one in which there is a mistake in the beginning, middle and end. One should move ahead in one's mission after determining one's goal. Once the goal is fixed there remains almost no possibility of error, hence you should always remember your goal. But once you fall into the trap of error it leads to danger. This is the

reason why I advise people to remember their guru mantra, to always remain aware of the goal. The souls of those people who practice *sa'dhana'* in this way enter the abode of Brahma. Persistent endeavour and practical cult are essential to reach the goal. Hence, in *sa'dhana'* one should remember two essential factors: constant awareness of one's goal, and persistent endeavour to attain that goal.

During *sa'dhana'* the spiritual aspirants should bear in mind that the Supreme Entity does not reside in any particular heaven or *vaekun't'ha*, but remains with them at all times.

*Tiletaela'm dadhiniiva sarpira'pah
Srotahsvaranis' ca'gnih*

*Evama'tma'tmani grhyate sao
Satyena'nam'tapasa'yo'nupashyati*
"Parama Purusa resides in you, just as oil resides in the sesame seed, or butter in milk, or water in the river current, or fire in a flint."

Parama Purusa hears all your internal thoughts. Nothing is unknown to Him. He is like a tape recorder in your mind. You may be forgetful with the passage of time, but not *Parama Purusa*. Oil resides in sesame, yet it is not visible. If you crush the seeds the oil comes out, and the remaining non-essential parts are discarded. For the attainment of *Parama Purusa* an introverted mind is indispensable. In milk lies clarified butter or ghee; but the butter can only be had if the milk is churned. Likewise, *Parama Purusa* lies hidden in the cavity of the human mind. If people roam around in the external world in search of Him, they will never succeed.

*Idam'tiirthamidam'tiirtham'
brahmanti ta'ma'sa'h jana'h
A'tma tiirtham'na ja'na'nti katham'
moksa bara'nan*

"People of static nature wander about, bathing in places of pilgrimage in the hope of attaining merit."

Perhaps the places of pilgrim-

age are full of polluted, murky water, infested with poisonous insects and worms. A dip in that water may cause skin disease. In that case a visit to a place of pilgrimage ultimately causes disease and suffering.

What should be done by those who are virtuous at heart? They should take a holy bath in their own mind and discover the inner place of pilgrimage, instead of wasting time and energy in bathing in external places of pilgrimage.

The question of fasting (*upava'sa*) arises in this context. The Sam'skrta prefix *upa* means near. *Upava'sa* means sitting near. So *upava'sa* by connotation means sitting near *Parama Purusa* as opposed to being extroversial. On the day of fasting people abstain from eating solid food. It is easier to concentrate the mind on those days than on other days. The meaning of the word *anashana* is "not taking food".

So you understand that it is not possible for people of static nature to attain liberation. Butter lies latent in cream and appears when the cream is churned. *Parama Purusa* is like butter: He resides inside you, not outside. But instead of realizing this, people worship *Parama Purusa* with flowers and wood-apple leaves. This is completely misleading. It is said in A'nanda Sutram:

*Pra'rthana'rcana'ma'traeva
Brahmamu'lam*

Prayer and worship are all misleading. If one removes the sand from a dry river bed, one will discover the flow of pure water. Here the sand symbolises impurity and the water represents *Parama Purusa*. If you rub two flints together fire is produced: this fire represents *Parama Purusa*. This is how you will attain Him - by doing *sa'dhana'*.

It has been said earlier that the grace of *Parama Purusa* is only showered on devotees. His grace is all that Pranam Mahaprayan 92 Page 3

matters. It is true that the people of knowledge (*jinanis*) and the people of action (*karmiis*) may labour harder, but it is the devotees (*bhaktas*) alone who attain *Parama Purusa*. There are two major obstacles on the path of knowledge: lethargy and vanity. A vain person remains far away from *Parama Purusa*. Of all the different types of lethargy, spiritual lethargy is the worst. Spiritual lethargy means not to sit for meditation regularly. Those with spiritual lethargy have time for all other actions, but for spiritual practice there seems to be no time. They say, "It's already late today - I'll do a short meditation right now, and devote more time to *sa'dhana*' tomorrow." They sit attentively inside the cinema hall, but in *dharma sa'dhana*' they feel sleepy.

Let me tell you a story in this connection. Laks'man accompanied Ram and Sita to the forest. For a long period of fourteen years, his duty was to keep watch at all times. One day he felt sleepy, and dozed off. Suddenly he woke up and was about to shoot the Goddess of Sleep with his bow and arrow. She said, "Laks'man, how unbecoming it is for you to do such a thing! People call you a great hero, but you are using your arrow against a woman." Laks'man replied, "You know that I am on duty here, yet why have you come to trouble me?" The Goddess of Sleep would sit on Laks'man's eyelids, because at that time he would have no more work to do.

Fourteen years passed. It was the day of Ramchandra's coronation. Laks'man was on duty. Suddenly Laksman felt extremely sleepy and was unable to prevent sleep from overpowering him. The Goddess of Sleep had not come alone - she was accompanied by a large retinue. Laks'man felt embarrassed. He thought, "What a nuisance this sleep is! If I fall asleep now my elder brother will think that I'm not interested in his coronation". But the Goddess of Sleep was adamant. Then Laks'man said, "Well, I understand your difficulty. But you

should find another place to cast your spell. I suggest you go to a place where someone is delivering a spiritual discourse and sit on the eyelids of those in the audience who are impious." And since then, this tradition has been maintained.

One of the major defects of people of action is vanity. Devotees have no such defects - they work by virtue of their implicit devotion to *Parama Purusa*. There is no room for lethargy in their lives. For devotees, *Parama Purusa* is their controller - the machine operator - and they are mere tools in His hands. They think that if they do not do *Parama Purusa*'s work, then who else will do it? Thus devotees are greater than both *jinaniis* and *karmiis*, people of knowledge and people of action. People of knowledge

reflection of a fruit in a pond and claim they have tasted the real fruit."

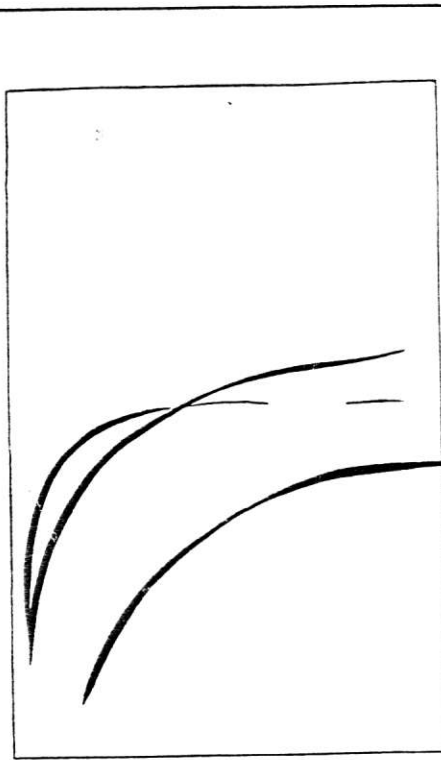
People of knowledge do not enjoy the real fruits, they enjoy only their reflections. The Lord of the people of action is like a steamroller - an animate machine. Unless one is endowed with devotion, one cannot realise the Supreme Entity. Devotees feel that their Lord is their constant companion. They feel, "I am one with Him".

People of knowledge know that *Parama Purusa* is beyond the scope of word and thought, *avanmanasogocara*, and hence they can never reach Him. People of action are almost like mechanical objects. But the sole intention of the devotees is service to God. For this one will have to come in the close proximity to the Lord. One will have to touch Him. The *sama'dhi* of the people of knowledge is a theoretical *sama'dhi*, whereas the devotees' *sama'dhi* is one of realisation. Devotees are happy even when the Lord threatens to punish them because they know that the Lord cannot punish them without touching them. So punishment is also a kind of boom for them.

It is through service that devotees come in contact with *Parama Purusa*. To render service to *Parama Purusa* you should sing *kiirtana* loudly. This can be nicely illustrated with an analogy. Suppose a mother has three children - a *jinanii*, a *karmii* and a *bhakta*. The *jinanii* reasons, "Mother is cooking in the kitchen. I will see her in my spare time." A *karmii* thinks, "What's the necessity of meeting her? I will

just try to satisfy her through service." But the *bhakta*, instead of thinking, will burst into tears. *Parama Purusa* in the form of the mother will have to come close to the devotee. The *bhakta* applies his or her intelligence to come in contact with *Parama Purusa* and attains Him.

DMC., Patna
January 1, 1971



seek their Lord in books and not through practical realisation. The scriptures say,

*Anubhu'tim'vina'mur'ho vrtha' brahman modate
Prativimbit asha'kha' graphalasva' danamo davat.*

"Foolish people without any God-realisation wrongly feel that they have attained *Brahma*: their elation is pure vanity. It is they who taste the

P. R. Sarkar: The Greatest Scientist Ever Born

Jitendra

Among the countless contributions Shrii P. R. Sarkar has made to human welfare, none has been more pressing and timely than those made to science. His intuitive strength has shattered, in the true spirit of science, many dogmas that have prevailed in modern science for more than three centuries. He has corrected the mistakes made by the forefathers of modern science. He has put science back on the track from which it had strayed centuries ago. He has returned science to its real purpose - "Science for service and blessedness". Today, science is facing many dilemmas. The search for truth has been transformed into the search for utility. Both service and blessedness have been lost and science finds itself in the dark tunnel which leads to nowhere. Among many blunders science has made, some stand out like a sore thumb. Firstly, it separated matter from abstract. The world of ideas became a by-product of the world of matter. Consciousness was pushed into the background and matter became all-important. Thus came rampant materialism. Secondly, it declared that evolution is chaotic and haphazard, with no purpose and direction. Its only purpose is suppose to be physical perfection of the species so that they can survive. Evolution of intelligence again became of secondary importance. And thirdly, that human consciousness is the result of molecular reactions in the brain cells and hence every human feeling, thought and behaviour must have a bio-chemical cause. In the above three instances, there has been a common victim, the consciousness. The campaign of modern scientists against consciousness has been so ruthless and persistent that even today, a mere inclusion of the subjective renders a study unsci-

entific. This campaign started about three hundred and fifty years ago when primary and secondary characteristics were separated on the basis of their tangibility and quantifiability. The forefathers of modern science in Galileo, DesCartes, Newton and Kepler were interested only in the primary characteristics which were measurable. These "great personalities" may have done so for convenience and because of their inability to explore the secondary characteristics. However, the split had occurred and the iron curtain that science has erected around itself in subsequent generations might surprise even its forefathers. The separation of subjective and objective has had its consequences. This blunder of scientists has shut the door in their own faces. Today they are finding it difficult to bring the primary and the secondary characteristics together to reconstruct the whole. DesCartes and co. did not have the vision to foresee that the scientists of the twentieth century will have annihilated the smallest measurable matter into nothingness when all the primary characteristics will have disappeared. Since the scientists of today cannot think beyond the periphery demarcated by their forefathers, they have to find another form for this annihilated matter. And since energy is released in this process of annihilation, they call it another form of matter and thus the matter became bottled-up energy. Thus also began the dilemma of modern science. Matter and energy have different wondrous and characteristics. They are governed by different mathematical formulae. The amount of energy in the universe is constant, however, matter continues to increase. The best that can be said is that there is an association between matter and energy and

yet quantum physics describes it in terms of matter energy continuum dependent on space, time and observer. Energy has no intelligence and yet it creates so many different forms and patterns out of matter. It has no self-organising capacity and yet it is supposed to have organised itself in such a complex universe. The only possible source of intelligence, if it is not the energy, could be matter. This is the revolutionary concept Shrii P. R. Sarkar has propounded. According to Shrii Sarkar, matter is formed of consciousness and not of energy. Matter is condensed consciousness rather than condensed energy contrary to the holographic concept of the universe. He says so because energy is a blind force. It has no conscience. What is to be done or what should not be done is lacking in energy. He also says so because energy is inter-transmutable and inter-changeable in both directions whereas matter is not. Matter can metamorphose only in one direction. Now, consciousness is abstract and cannot be perceived through sense organs. It can only be conceived of whereas matter falls within the scope of perception. In this transition from abstract to matter, according to Shrii Sarkar, there appear some conscious living entities which he calls microvita. At the same juncture there also manifests the energy. Energy needs a shelter, a container which is provided by the microvita. Thus matter comes into existence. Therefore, the mass of matter is formed by microvita, a metamorphosed consciousness. Energy is trapped-in and utilised by microvita to create this universe. Thus, microvita have the self-organising capacity and energy does not. The microvita theory answers how energy gets bottled-up in matter. Hopefully in future, it may

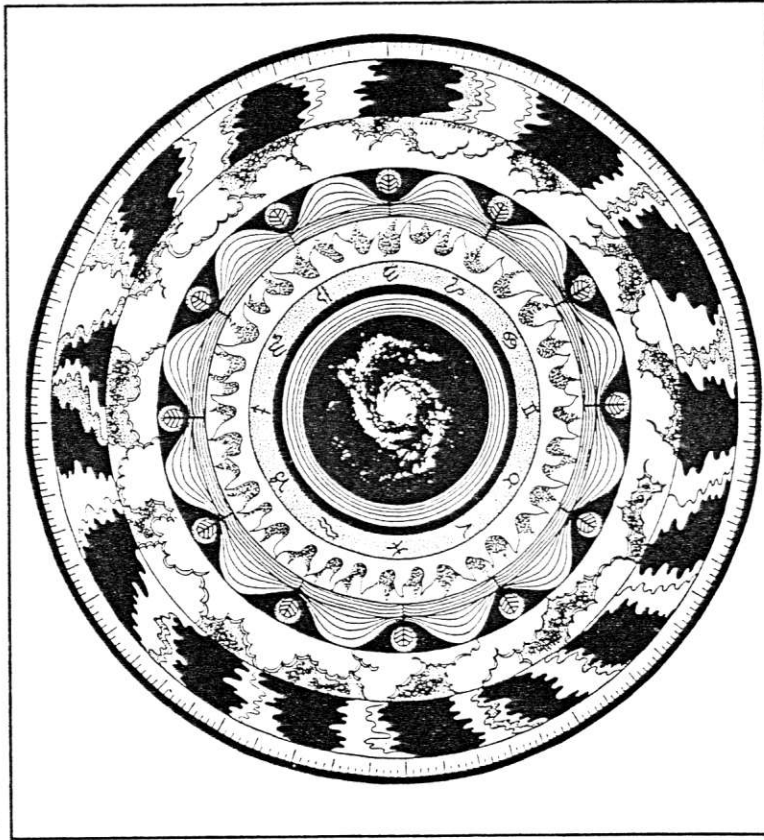
also answer how quantum interference pattern is produced by microvita interfering with energy rather than energy interfering with itself to produce electrons. A scientific blunder in the field of evolution has its preoccupation with the concept of physical perfection of the species. This is a misconception because physical perfection is equivalent to immortality, an impossible task. However, the notion of perfection is correct. Evolution is a fact not in physical realm but in psychic realm as well. Mental evolution is a continuation of physical evolution. As the physical structure changed the mental functions followed. However, perfection in mental realm is not possible either. According to Shrii Sarkar evolution is a continuous process starting from as soon as each entity emerges from the cosmic mind. After journeying through millions of different inanimate and animate forms of a human form is attained. In pre-human evolution physical metamorphosis far outweighs psychic metamorphosis. This preponderance of physical evolution persisted in early humans for most of the one million years of their existence on this planet. Evolutionists have been looking for the design, purpose and cause of evolution for the last three centuries and all that they have come up with, are mere phrases. When they found something of substance in viruses, which comes close to the cause of evolution, they called them "aliens" and "vandals". Shrii Sarkar's theory of evolution has a cause which is neither an alien nor a vandal. It has a design

drawn by the cosmic entity, a purpose determined by the Supreme Consciousness and a drive provided by microvita. In Shrii Sarkar's theory of evolution, there are three determinants for the bio-psychological metamorphosis of species. Firstly, the collective body of

species must have a longing for change. This He calls macro-psychic longing. Secondly, macrocosmic entity must approve of this longing. Without this approval, no transformations can occur. The reason for this approval are the design and purpose of the evolution itself. Only those changes that are conducive to evolution and that do not go against the characteristics of the vital force, are approved of. Thirdly, the most potent of the factors is microvita. There are positive and negative microvita which have the capacity to change the mass and chemistry of hormones and nerve cells. They can create and destroy bodies and minds. They can change the genetic structure of the organisms to preserve or destroy them. Shrii Sarkar says that in the gradual process of evolution the crude physicality of creatures is being converted into subtlety. Their physical strength is fast being meta-

not too far away. Evolution is the eternal game of Parama Purusa converting matter into mind and mind into consciousness. First the One becomes many and then the many ultimately become One. This is the design and purpose of evolution that Aristotle was looking for. The third area of science's dilemma is in the realm of body mind connection. Neurobiologists and psychologists have been trying for decades to find the biochemical basis of human behaviour and all they have succeeded in, is part explanation of some basic instinct like hunger, thirst, rage and sexual behaviour, on the basis of brain chemistry. Their work does not prove that mind is a product of brain chemistry notwithstanding an increasing reliance of modern psychiatry on this theory. Shrii Sarkar's theory of Bio-psychology has cleared the air and it has returned the mind to its real perspective. This theory stipulates that mind has several different components or levels which could be arranged in three basic stages: conscious, subconscious and unconscious or crude, subtle and causal. Conscious mind needs nerve cells to carry out its functions and it is most active in wakeful state. It is in direct contact with the environment. Whatever we learn in this life it is through this mind. The deeper experiences of this mind are pushed into the subconscious or even into the unconscious where they are stored as

samskaras. Subconscious mind also needs nerve cells, however, its main function is to reflect the dominant of the other two levels. The unconscious or causal mind is a storehouse of all the meaningful and deeper experiences of life which have not found expressions.



morphosed into psychic vitality and materiality is being converted into consciousness. In this process, psychophysical adjustment will create a great change in the physical body also. He declared that the day, when the entire living world will become spiritual, is

samskaras. Subconscious mind also needs nerve cells, however, its main function is to reflect the dominant of the other two levels. The unconscious or causal mind is a storehouse of all the meaningful and deeper experiences of life which have not found expressions.

These samskaras determine which of the fifty propensities will find expression through human behaviour. Of course, this expression will need the conscious mind and the nerve cells. The propensities influence the corresponding glands and subglands through cakras. The resulting hormones influence the nerve cells and thus modify the brain chemistry. Therefore, the brain chemistry is influenced not only by the environmental inputs but by the inherent samskaras and vrittis as well. Hormones of many different types are the great messengers in this whole process. This does not mean that human behaviour is unchangeable and untransmutable. In fact, Shrii Sarkar has devised a system of living and spiritual practices that modify hormone secretions. It is a scientific fact that our body is constantly being renewed. In fact, in a year's time, every cell of our body, rather, every atom of our body, will not be the same as we have today. It will be totally replaced by the new ones. The new incoming atoms will be concentrated and utilized according to our mental propensities and samskaras. If these propensities are modified by spiritual practices, the resulting hormonal changes will form a new body which could be called a purified body. Shrii Sarkar's approach to health is trifarious; physical and psychic purification for spiritual enlightenment. By His revolutionary theories of microvita, matter and abstract, evolution and bio-psychology, Shrii P. R. Sarkar has never been done in the history of humankind. He has closed the gap between the world of known and that of unknown. He has shown us that the two worlds are not in isolation but in continuation. The world of idea precedes as well as follows the world of matter. The journey from the subtle to the crude and back to the subtle is neither linear nor cyclical but transcendental. Shrii Sarkar does not need to prove any of His theories by scientific experiments. That is the job of technicians and not scientists. True scientists create ideas not experiments. Shrii Sarkar has left a framework of the most rational scientific ideas. Now it is up to the technicians to experiment and develop for thousands of years, these ideas of the greatest scientist ever born. Namaskar.

Let Me Love You!

**Let me love You, Lord,
with the ease of flowing water
and with the brightness of the stars!**

**Let my love soar
like the mountain winds
and roar like a lion!**

**Let my love pour on You
like rain from
love soaked clouds!**

**Let it rage and flash
with all the violence and triumph
of the summer storm!**

**Let my love quicken
like a plump seed
and hasten towards Your light!**

**Let it sing to You
of its solitary waiting
and of the joy when we embrace!**

- Manorainjana

Mahaprayan *- Our Offerings*

Memories

Mahaprayan '92 brings back memories of Mahaprayan '90. For many months He had put in my mind that He was leaving (to spare my feeling when the event arrived). I'm grateful for that.

When I heard He had gone, I sped to India immediately. There were many obstacles but He made my mind totally indifferent to them: knee-high floods at 1 am while searching for the Bangkok jagrti, play acting at the embassy to secure an immediate visa, and managing to run the gauntlet of many guards at the airport who had the capacity to turn me back at the last minute.

Throughout the journey there were many margiis also travelling, and often we had to pretend we were strangers for security reasons. Only our eyes could communicate our feelings to one another, sometimes deep agony of loss and sometimes loving support while we all tried to interpret this event in solitude.

When I arrived in Tiljala I bathed and changed clothes and raced to His house to view His body. I think I thought I would see Him 'playing dead' and so when I saw that His body was empty of His personality and really was gone, I went into a state of wonder.

That afternoon and evening I kept returning to be in the room. I felt completely saturated by Grace on my last visit, and discreetly stood by His feet leaning against the wall, watching the pageant of devotees streaming in to pay their last respects. It was for me the height of mystical experience and I did not feel apart from Him. This vibration was so immense that I could feel my whole being charged, with hairs standing on end and my bones singing with spiritual force. I felt that the Lord was using that body as a doorway through which to pour vast energy into this expressed universe.

Kiirtan went all night. I wanted to be away from any familiar face or voice which may remind me of my worldly self. I sat in sadhana most of the night in a tiny dirty little scrap of space between two motor bikes and a large Indian family. It felt good. In sadhana He accepted me in a new way and delighted in my existence. I knew everything was right in the universe. Grace was rampant everywhere.

I was in an abnormal state the next day and didn't even know it was cremation day. But it all unfolded naturally and with such dignity and honour that I adjusted nicely. This was due entirely to His love and grace.

Since then, He comes as before in my dreams. The most recent one dealt with grief of loss - the fact that the universe has moved on and that form of God will never

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again grace our eyes and hearts. He allowed me to serve and love Him and express the height of grief and be free of it.

So now I've moved on and let go. I'm happy to be alive and feel life is good and sweet. The power of love is everything. Ananda Marga is in another phase and I thank Him that I'm still a part of it. I eagerly look forward to the new wave bringing all the fresh new faces that He knew were at the threshold when He decided to speed things up and take the big leap. Thank You.

- Gaotamii

Prabhat Samgiita 2086

*Tumi esechile kauke na vale
Na janiye gele cale
Mor aro giiti chilo
Aro giiti chilo
Aro giiti chilo Gaoyar
Aro chandeo tale
Na janiye gele cale*

*Bhavite parini ami a. . .
E bhavite asive tumi
Emni yave ye cale
A(n) khi jale more phele*

*Dhara dhulite yato a. . .
Phul phote shata shata
Tader koraka tale
Diye gele madhu dhele*

*You came without telling anyone
You left without any notice
I had many songs left to sing
with more rhythm and melody.*

*I never thought You would come in this way
and that You would leave like this,
leaving me shedding tears.*

*On the dust of the earth
Hundreds of flowers blossom
Under their petals You poured nectar.*

Baba Is Here



The last time I saw Baba was early January 1990. He had been in hospital most of the time, consequently I saw Baba only a few times during field walk. This was despite being in Tiljala for nearly three weeks. Most of my time was spent in sadhana. Indeed the most I had ever done and so ideation became strong. Despite little physical darshan, internally I was enjoying Him a lot and didn't feel any regret at His absence.

As it came close to the time leave, I felt great pain at separation from Him. I cried a lot. I was feeling very sad. During my last sadhana at Tiljala, Baba appeared in my mind very vividly. He was standing at the end of a long hallway doing a deep, long namaskar to me. There was a feeling of great sadness. It struck me that Baba was feeling very sad at me leaving. Even more sad than what I was feeling for Him! That touched me a lot.

Several months later I learnt of His departure and attended His cremation at Tiljala. While seeing His body before the cremation, Baba appeared again in my mind telling me that He was not this body I was viewing and that if I wanted to see Him, I had to look within. So I went and did sadhana and my grieving for His departure vanished. Even during the actual cremation I felt no remorse, feeling it was not Baba's body I was seeing burnt.

During that time, I also realized the long sad namaskar Baba had given me during my last sadhana at Tiljala, was really a final goodbye before leaving His body. I could not express in words what that realization did to me.

For some months after Baba's Mahaprayan I felt quite dry spiritually. Then the drought was broken, first with a Baba dream, then Him! In the dream I was doing many worldly activities, very busy, running here and there. The dream seemed to go for a long time when finally I noticed Baba. He was sitting in the middle of my activities, like a solid rock, a monolith. Baba said to me, "I am the only thing worth having and wanting in life." And, "I am the only thing permanent in life." After that I realized I needed to make Baba more central to my life rather than my worldly activities and desires.

A couple of nights after the dream, while doing dhyana, I suddenly got this strong feeling that Baba was physically in the room with me. I opened my eyes and perceived His presence (intuitively). A feeling of both excitement and nervousness swept me as I realized Baba was actually with me! Goose bumps were on my neck. He laid His head in my lap and as I gently stroked it I told Him how beautiful He was... The next morning, I told Jayanti about it and she remarked that Baba really was still here. And it is true. Baba is here.

**"If you want to know me, do my Mission because I am merged in my Mission. I am not this physical body, this physical body is not me. I am merged in your hearts and you are in mine. Only devotion can demand my physical presence."
- Baba**

*The world cries for You, Lord
who has left us.
The day You took leave
You passed as quietly as the autumn breeze
that plucks the brown leaf from the tree.
Your body was the leaf -
The tree remains.
It stands eternal - its roots embedded
in what has been.
Its branches reaching
into the corners of the Cosmos,
into every particle of creation.*

*The flames of Your funeral pyre
rose into the gathering night.
The sun set red,
heralding the conflagration to come.
Stars awakened
as Your ashes, scattered by the wind
blessed our transfixed,
wondering faces.
I held a flower in my
mind, blown from the
garland of Your sweet
Grace.
In final earthly salute
a flock of birds wheeled
low
over the fire.
Time stood still.
As the flames leapt into
the sky a thousand
tears flowed.*

*My Lord, Your earthly sojourn is ended.
You have nurtured us like tender flowers
growing on the wayside
until we forgot the filth around us
and looked towards You -
The bright moon in an infinite sky.
Now we must perfume
the very heart of all creation.
Inspired by Your mission. Your love.
With heart and mind
ever repeating Your name, Baba
we will complete Your work on this dusty earth.
We will fill the universe with Your love
by Your Grace alone.*

- Indranii

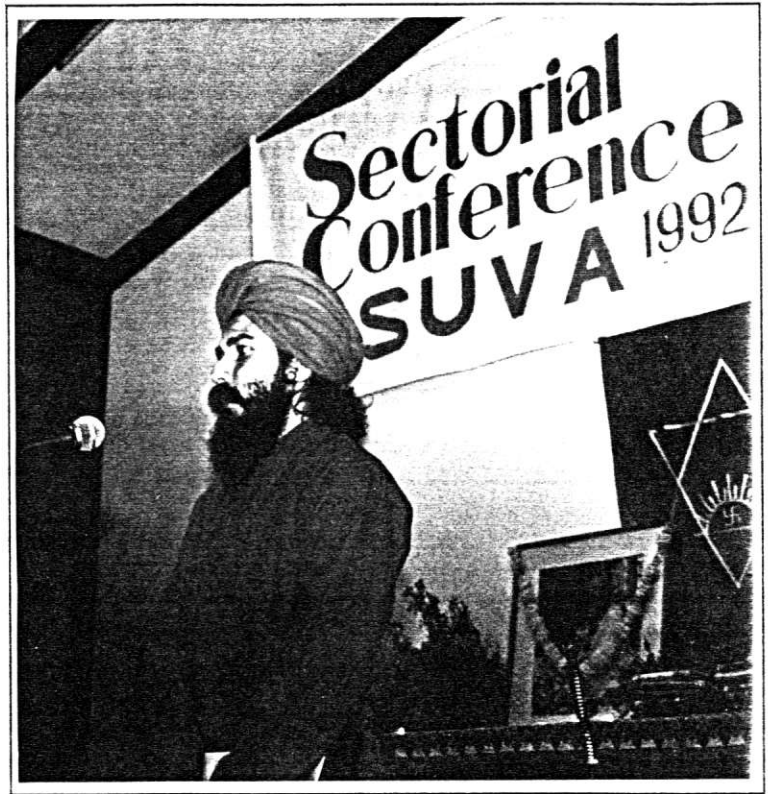
Sectorial Secretary's Opening Address

Baba has given us much guidance regarding lifestyles over the years that He was with us physically. As a result, we have our 16 points and other conduct rules as well as His personal example of leading a hard and industrious life. One essential aspect of His example was His unshakable optimism and His determination to merge the best of the Eastern spirituality and the Western technology into a real human society based on Neo-humanism. At the same time, He explained to us very clearly that nothing comes without a struggle or clash and without these there cannot be growth or progress. The more noble the task you undertake then the more obstacles you will have to overcome.

During this conference we will be discussing many issues to build up our spiritual family. We want to build up a real human society, so we must work through obstacles to combine the best of East and West. There is an ongoing clash in our mind, in our society, in our world - the clash of 'Para' and 'Apara', the clash between shubha and ashubha. The reflection of this in the society is the clash between the new age and the traditional, the clash between alternative and conservative, the clash in revolutionary steps and evolutionary steps.

In this process, a balanced approach is essential. We do not want to be bound by excessive conservatism and nor do we want to be carried away by the unrestricted freedoms of the so-called 'new age'. We do not want to be tied down by dogma, but at the same time we want to preserve the traditional aspects that are based on real spirituality. We recognize the fact that we live in a world of change and yet we also seek to maintain principles and values based on a real spirituality which is something applicable to all times and in all society.

It is a challenging task we face. Let us work together during this conference to move forward towards one.



The Battle

At the last Sectorial Conference my friend Mathias and I were canoeing up a river when we came to a small sand dune. We pulled the canoeing up onto it and stared at an amazing thing in the middle of the river.

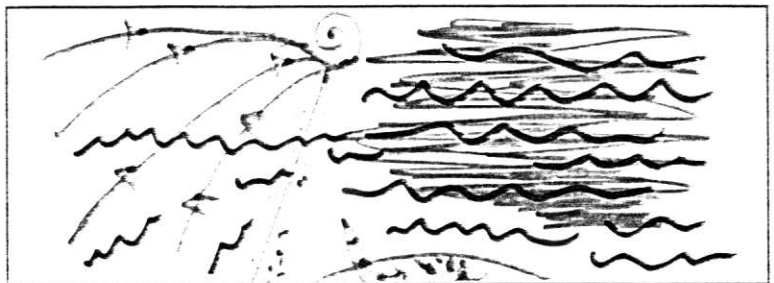
There was a straight line from one side of the river to the other. On our side of the line it was so deep that you were not able to see the bottom, but on the other side it was only about two feet deep.

At the far end of the line there

was a small whirlpool full of debris. The deep side was very black and almost still but was moving very slightly towards the whirl pool. On the other side the water was light and clear and it was moving rapidly towards the whirlpool.

Mathias was starting to get scared so I explained to him that the side that was dark was bad and the light side was good and that Baba was the whirlpool. The bad was moving slowly towards Baba and the light side was moving quickly towards Baba.

- Tusa'r





"When some people hesitate and doubt whether they can accomplish something, and if they start to work in that hesitant frame of mind, they can never accomplish that task. But if they plunge into action thinking of their goal with courage, imbued with spiritual inspiration, they are sure to be crowned with success."

- Ba'ba'



Serving the Destitute Children of Haiti

Avtka Ananda Sudhiira Ac

I am walking by the wharf, crossing the all too crowded street to enter La Saline, one of the poorest slums of the Western hemisphere. A putrid smell of sewerage, human waste and garbage enters my nostrils - only the burning heat on the sun equals it in attacking my senses. Children in rags, with inflated stomachs and expectant eyes flock around me. I am a "blanche", a white one, in a land of displaced Africans. It is Haiti, one of the most destitute countries - a small island surrounded by the beautiful, azure blue Caribbean Ocean, that was once upon a time the lushest and richest colony of the "New World".

I venture among the match-box size dwellings, protected by my new friend, George. I am going to start a children's home, so I am looking for the children the world has forgotten about. Some of the cardboard houses glean big Coca Cola letters. Inside I find earthen floors, and on the floor a piece of cardboard - the family bed - a bucket, a cooking pot and a wooden beam to hang clothes on; the sole property of these forsaken people.

Mothers are eager to offer me their daughters. It is hard for me to choose. I end up with five lovely little girls, and promise to come back for them the following day. Steering my way out of the labyrinth of houses, I pause. A young girl, maybe 14, is holding a baby that is close to dying. The baby's arms and legs are like sticks with folds of skin, the stomach the size of a balloon. I ask her, "Do you know that your baby is going to die? Give her to me, and she will live."

I really don't know what I am saying, it is just one of those moments in life where something else is the propelling force. She hesitates. I say, "Tomorrow I will take her with me."



Padminii, as I named her, came with the other girls. I bathed her, and she cried and cried. I gave her oral rehydration therapy to stop the diarrhea and the boiling fever. She got a little better, but still she cried and cried. Finally I resolved to take her to the hospital, where they kept her for a week. She came back in fairly good condition. Then she started getting better and better, to laugh a little, gain a little weight, and to look more and more like a normal child. She was nearly two years old, but almost like a newborn. The other children were 3 to 5 years, but also behind in development. They had reddish hair, a result of vitamin deficiency. I de-wormed them - one morning I found a 10cm long live pink worm that had come out of Arunii's mouth. But their stomachs slowly became normal and they were gaining weight and played gaily in our large back yard.

I had come to Haiti with the name of one sympathizer in my pocket;

there were no Margiis left from pracar years before. But this man's house was unsuitable for me to stay, so what to do. Baba truly always takes care. It just so happened that Floating Eagle

Feather, or Shiva Das, an American Indian globetrotting professional storyteller, was in Haiti that same week, with the same contact as me. He introduced me to Sister Joann, an Anglican nun dressed in medieval looking grey uniform, who heartily gave me shelter. For as long as I needed, free of charge, food included.

Shiva Das also introduced me to Ms. Snare, the head of the

Haitian-American Institute. I explained to Ms. Snare my intention of doing social service, and that I needed money. She gave me the names of some wealthy individuals with leaning towards yoga and meditation. Port-au-Prince mainly has two kinds of citizens: The absolute destitute and the rich and super-rich. A negligible number belong to the middle-class.

So I started to knock on the doors of the wealthy. I met two ladies who were devotees of Satya Sai Baba. One of them gave me a thousand (US) dollars, and the other all I needed of furniture and household goods. So I rented a house and set up my children's home. I continued to knock on doors, while a hired lady looked after the children. There was much guilt with the rich, so I got enough regular sponsors to maintain the project. Some of those sponsors became dear friends, and two of them became dedicated Margiis.

After a couple of months it was

time to build school furniture, and the neighborhood was informed that a school was about to start on our premises. Very few people can afford to send their children to school in Haiti - there is 80% illiteracy, so having 60 children enrolled when the fee is minimum, is quite normal. Our school enjoyed the support of the local UNICEF office, who supplied teaching materials and cooking utensils. We fed the 60 children a daily lunch and tutored them the best we could. My Creole - the language of Haiti, a sort of broken French - wasn't great. But after a while I mastered about 50%.

Then one day things changed. The people of Haiti wanted their president-for-life, dictator "Baby Doc", ousted. Baby Doc's wedding had cost 3 million \$US, second only to Princess Di's and Prince Charles wedding, according to the Guinness Book of Records. While 80% of the population suffer malnutrition, Baby Doc's wife Michelle used to love to go shopping in Paris. Once she bought a fur



coat, hardly suitable for the tropical climate of Haiti, but she solved her problem. She kept one room of the presidential place refrigerated. Papa Doc, Baby Doc's father, had been a dictator of outstanding brutality.

The revolution that followed was inspired by the Catholic radio station Radio Soleil, who was driven by the progressive Liberation Theology so popular in Latin America. First all the schools in the country closed as a means of striking. Then the shooting started. Machine-gun fire went on endlessly, leaving only 5 minute breaks

of silence on the worst days. Houses around us were demolished, and in our humble little street alone, 11 people were killed. We couldn't go out, but we were safe. Only the Makotes, the numerous members of the dictators' notorious secret police, were targeted.

After about a week, the almost all-day curfew was lifted, but things



were never the same in Haiti. When I came there, people were afraid to talk. Now there were endless street battles, shooting, looting and killing. A few people known to me were mercilessly butchered. It was intense.

We moved to a safer section of town, and life went on, not quite as usual, but we were as happy as we could be. The children's progress was very good, and a Margii unit was building. Adding to our sense of accomplishment was the nomination of our children's home as the best one in Haiti (among 200) by a local citizen organization.

Padminii's twin sister was now with us; they were the most charming little girls. Padminii, however, had a bad cough that would not go away. I finally took her to the tuberculosis hospital, where she was immediately taken in. She stayed for three months without any improvement. The once chubby, happy little girl again became thinner and thin-

ner, and sadder and sadder. It was hard for me to visit her, I was so sad each time. I was like her mother and felt the sorrow of a mother. It turned out she had AIDS. She had contracted it during her hospital stay when she first came to us, from a blood transfusion.

They sent her home. Day by day, she was reduced to nothing. Her suffering was great. One night, I woke up from her call, "Didi, Didi, Didi...", she had lost control of her neck muscles, her head just fell back as I held her. The following morning she died, on her fourth birthday. She died after we had sung kiirtan and we were doing sadhana when she left us.

When I saw her in her coffin, shrouded in beautiful white, I cried with more pain than I ever have in my life. I had loved this little girl. How many nameless children die every minute on our planet?

There is endless suffering on this earth, but our beloved Baba has printed His name in each one of us, to be the harbinger of the New Dawn. The zeal to transform this earth to a beautiful garden. He wrote in our souls through the blissful realization of His Divinity. When He left us physically, He asked if He can rely on us. With so many living beings crying in pain and agony, is there really a moment for us to sit still?



A Guide to Human Conduct

Shrii Shrii Anandamurti

Shaoca

The first aspect of Niyama sadhana is shaoca. It means purity, cleanliness. It can be sub-divided into two parts, one relating to external sphere, i.e. external cleanliness and the other to mental sphere, i.e. internal cleanliness.

Shaocantudividham: proktam'
ba'hyama'bhyantarantatha'
mrjjala'bhya'm'smrtqmbahyam'
manahshudhistatha'ntram

The proper use of soil, water or other cleansers to keep the body, clothes or surroundings clean is external cleanliness. By this cleanliness, the physical objects with which people are directly connected are cleaned and made fit for use.

When humans, being driven by instincts, direct their mental stuff blindly towards objects of pleasure without taking any help from conscience, or when the mind ultimately gets crudified by being constantly taken up with selfish motives, whether they think of doing harm to others or not, the mind gets distorted. The complexes by which this distortion occurs are the dirt of mind. For example, if an acquaintance suddenly earns name, fame or becomes the owner of much riches or gathers much knowledge, many will have a feeling of jealousy against that person. They suffer from mental trouble at the prosperity of others; they do not give the least thought as to how much potentiality they possess themselves to earn these things or to acquire these qualities. Though that fortunate person did no harm to them, yet being overpowered by jealousy they try to put the other person into trouble or think ill of him or her.

There is nothing to be said where selfish interest is hampered. Under such circumstances the minds of the so-called honest people also get distorted within a very short time. Just

as one's clothes and houses get dirty by a dust storm in a very short time, so also the mind gets polluted by the storm of a passion of insignificant nature in greater degree in much less time. Therefore, it is a necessity to maintain cleanliness of body dress and house, but the need for keeping the mind clean is still greater. Cleansing the mind or keeping the mind clean is a far more laborious job, than cleansing the body, the clothes, the house, etc.

The intelligent would not, therefore, allow even for a moment to get his mental purity stained. One must always be cautious against the tempest of passion. You must not yield to such storms. One more difference between external and internal cleanliness is that for removing external dirt one has also to come in contact with such dirt for some time. While cleansing the body, clothes or houses one has to come in contact with dirtier objects for some time, but in the mental sphere the cleansing process does not require your coming in contact with any filthy object. The necessity of the application of force has to be accepted to remove the impurities - internal or external. By application of force the identity of the original object has to be understood by removing the impurities from it.

The weight of the actual gold can be had only by removing the impurities from the gold. The application of force must be a special type of action. It, therefore, follows that the external shaoca is external activity and mental shaoca is internal activity. If the impurity of selfishness, which, by entering into every cavity of the mental body, makes it pale - makes the life a heavy burden, is to be removed; it has to be burnt and melted in the fire of sadhana. Such a sadhana would be just the reverse of mean selfish sadhana

i.e. the sadhana should be of such a type that there may not remain any impurity - any black spot in the mind. A feeling of selflessness - a feeling of universalism is the only remedy for cleansing mental impurity.

The person, who has fascination or temptation for an object, can gradually get rid of the mental pollution arising out of selfish motive by adopting just the reverse course. Those who are very greedy of money ought to form the habit of charity and they can serve the humanity through the medium of such practice. Those who are very angry or egoistic ought to inculcate in them the habit of being polite; and they should serve the humanity through that practice. Therefore, selfless service to humanity and the efforts to look upon the world with a cosmic outlook alone can lead a person to be established in mental shaoca.

Human's desire to acquire things from others knows no bounds. Their hopes are never quenched, but the spirit of giving to others is very little. Generally when a person does give something to others, the intention of charity or service is absolutely secondary, the predominant feeling is to receive something in exchange. In other words they have an extreme greed to collect fame by one hand and giving charity by the other. The sadhaka will have to adopt a reverse course to get rid of the burning flames of greed, i.e. he or she will have to develop an infinite desire to give to others with no intention at all of obtaining anything from them. We will have to establish ourselves in the realm of infinity by smashing the fetters of unit ego.

You must have seen many a person, being unbalanced in sorrow and anger at the time of their distress, say, "I helped those persons so far in

their adversity, served them so much on their sick bed, but today they are so ungrateful that they do not even cast a glance at me". It may be that they even go on commenting in a cursing language. "God is witnessing everything. They will have to reap the consequences of their actions". You know that such remarks that person generally makes are the extremely vulgar expression of the mental meanness. Such persons have not done sadhana for mental purification nor have they served anybody in adversity or on the sick-bed. In fact they took advantage of the distress of a person and gave them some assistance as an advance: the object behind such assistance was to recover it with full interest.

A question may be raised as to how much people should donate for such shaoca sadhana. Should they make paupers of themselves? I would say where service is the goal, people should keep in full observance of Aparigraha, the bare necessities of life, without which they cannot do for themselves and their direct dependants, and utilize the rest for the collective welfare of the universe.

But in case of struggle for the ideals one must be prepared gladly and eagerly to give up one's all - even life - for the collective interest. Even in a house where food is not in plenty, keep something for the inmates of the house to appease their hunger and surrender the rest to the needy. To think of the necessities of the inmates must not be narrowness or meanness, because preservation of life is certainly a very important matter, though not the ultimate aim. Where, however, the fight is absolutely for the ideal, to accept defeat means to plunge in severe gloom for good.

Where there is not the least possibility to get rid of the gloom, one will have to forego everything for upholding the ideal. You should always be ready like an armed soldier to meet such exigencies.



Fruit Gathering

**Let me not pray to be sheltered from dangers
But to be fearless in facing them.**

**Let me not beg for the stilling of my pain
But for the heart to conquer it.**

**Let me not look for allies in life's battlefield
But to my own strength.**

**Let me not crave in anxious fear to be saved
But hope for the patience to win my freedom.**

**Grant me that I may not be a coward,
Feeling Your mercy in my success alone;**

But let me find the grasp of your hand in my future.

- Tagore

GREAT SAGES

Elzeard Bouffier: 1858 - 1947

Manorainjana

At the turn of the century the highlands of Provence were a bleak place thinly populated by a hard and bitter people. One man, moved by the spirit of love and compassion, decided to change this. By contemporary standards he was already old but his vision and determination far outstripped his younger peers.

His vision sheltered him from two devastating world wars and created a haven for more than 10,000 people when the haven was most needed. God bless Elzeard Bouffier. If the world had a few such as he, we could certainly turn the tide of destruction that threatens us now. [Editor's note]

Soliloquy Of One Who Planted Trees

[Noted in December, 1946 at the Hospice of Banon, France.]

"I was born in Provence in 1858. It seems an age ago. Here the craggy alps push down upon the coast. This is an austere place and has a long memory going back well beyond the Romans. The high places breed tight ferocious people and passionate music, touched a little with the derangement born of the outrageous marriage of Arab and Christian mysticism. Troubadors and gypsies haunt the hills and the shadows and blood of heretics still stain the earth here.

"As a child I used to dream of trees. Great big ones filled with bird song. My heart used to dance with the joy of it. But when I woke I would find the sad dry reality of my little cottage and I would have to go for a walk down the main street of our village to feel the cool shadows of the foliage upon my face. I used to think: One day I will plant trees.

"Well, you know how it is, childhood gives way to adulthood and I got married. Not much to say really. My wife, she was a pretty thing. Very sincere, very earnest. We had a quiet hearthside love and a son came to us. I tended a flock of sheep. We led a poor but honest life. The years of my life fell like the leaves of a tree. Before I knew it I was 50 and the good Lord came knocking. My dear wife and my son were both taken to Him within a year of one another!

"Well, what's a man to do at

that age? I was too old to start over. No, I wanted something else. My dream returned to me at that time, it came with a renewed vigour, a persuasive energy that I could no longer deny. I took myself to these hills, cared for my sheep and communed with the wind and the light.

"I looked about myself and thought, there needs to be some shade here, some greenery to break the harshness of this lonely place. It was then that the Lord came to visit me again. But this time He gave rather than took.

"I started collecting acorns. First of all I got hundreds and then thousands of them. I loved them all. Their smooth, sleek shells polished by an unseen hand. Their skins, a rich variety of browns, radiated life and an individuality that my eye, accustomed as it was to their details, could easily discern. I started planting them on a hill over there. I was methodical. Conscientious. Oh, and patient. At 50 you can afford to be patient I think. Well, some came up. They survived the dry, the wind and the vermin.

"Yes, each day, come rain or shine I would take a pouch full of acorns out with my sheep and using an iron staff I'd punch a whole in the ground and with a little prayer, drop an acorn in and cover it over. It was that easy, really! It is surprising how much ground a shepherd covers in a year. Well the trees took root and covered

the dryness with a thin mantle of green. God's handiwork, this thin gauze of life that clung to the hills.

"You know, after some time I started dreaming of beech, then birch and elm. All sorts of ideas filled my head. I built a little nursery and started planting in the wetter areas. I filled the dips and rills hidden from the blasts of the wind. Who better than a shepherd to know the soaks, those wet spots where the grass grew greenest? Yes, I planted these trees there.

"At this time I changed professions. I left shepherding behind. The animals were too demanding of the poor taxed earth. Bees seemed a better trade.

"Often when I took my honey to town people would give me seeds to take back to the hills. People began to care about those hills. And with time they started to visit them and enjoy the green that had returned after so long.

"It may seem strange but I only felt at peace when I was planting trees. I could feel God. His greatness and His generosity was everywhere. As time passed I had to move on, not to greener pastures but to rockier and drier ones. I had planted my area out. So I moved before the edge of green that was spreading over these parts. It was like being on the crest of a slow but grand old wave.

"At this time the hills were calling the people back. Village life



returned to the high lands. Water flowed again in the once dry wells and fountains. Life was everywhere and I could hear the birds in the trees.

"People wanted me to live in the villages but I refused. My heart was filled with the solitude of the hills which, treed or not, were my home. It is only now that my strength has gone that I abide amongst men, but really I am not here I am out there still on the hills. I am waiting for God to come and collect me!

"Still, I got over 35 years of planting in before my old legs refused to work for me. ... You know, a fellow from the forestry department visited me a few years back. He told me of the dangers of forest fires. He said that these hills were now declared national estate. He was struck with wonder at their beauty but confessed that in all his years he had never seen a forest spring up from bare rock!

"The trees brought back the birds, and the water, long hidden beneath the dry earth, came bubbling up to greet us. My dream had come true. It is hard to believe that with the planting of a seed such things can happen. God's creation is a wondrous thing to have woven such a tapestry of life from such a small beginning.

"I know some people think I'm a crazy old man, but it's been worth it to see the life come back here. Others come to me and tell me what a great thing I've done. Rubbish! I've done nothing but plant a few seeds. No praise in that. It's the Lord's nature to work like this. He tricks someone into thinking they act and then he fools the audience with the same stunt. I simply plant the seeds. He moves me to do it and then he quickens them and guides them. To whom can we attribute greatness other than He

who guides everything?

"Now the trees plant themselves. They don't need me and that is why I'm here in this hospice. It is my time to rest. But as the twilight deepens I can still feel the wind on my cheeks and hear the rustle of the leaves and a bird singing. This is God's blessing. I am grateful for His favours."

Epitaph for Elzéard Bouffier:

"The exceptional qualities in a man's character reveal themselves only when one has the opportunity to study him over the period of many years. If he is utterly unselfish, shows unparalleled generosity, has never sought material gain and in addition has left the world a visibly changed place, then without doubt one has encountered a truly memorable character..."

"When I consider that the physical and spiritual resources of just one human being were enough to turn a desert into the land of Canaan, I realize that in spite of everything mankind is admirable."

"But when I think of all that it took to accomplish this work - the passionate determination, the steadfastness, the unfailing generosity of spirit - I am overcome with respect for that old, unlearned peasant who was able to carry out such a task, a task worthy of God."

- Jean Giono

For further information see Jean Giono's *The Man Who Planted Trees* and also the very beautiful video of that name. Both are available from the Wilderness Society.



Pemulwuy - The Rainbow Warrior
An Historical Novel by Eric Wilmot

Ac Nabhaniilananda Avt

You can rewrite history, but you can't change the past. The history of war is generally written and accordingly slanted by the victors. The history of the white invasion of Australia is no exception.

Most of us grew up believing that there was little or no resistance by aboriginals to the settlement of their lands last century. The first white invaders of Australia declared it uninhabited, relegating the native inhabitants to the status of animals. All news of resistance was suppressed so that they could claim the land without any awkward declarations of war, unpleasant treaties or allocation of land rights to the natives. To this day there is no treaty, and the true story of an often heroic aboriginal resistance movement against insurmountable odds is only now emerging.

Pemulwuy was a warrior and leader amongst the Eora people. Their lands were in the Hawkesbury river valley, in the area which is now Sydney. For 12 years he led his people against the notorious Rum Corps, using guerilla tactics against superior numbers and weaponry, and their greater ruthlessness. He refused to touch the white man's weapons, and it was commonly believed by both sides that this meant that he could not be killed by them. He had so many miraculous escapes and uncanny successes, that a legend of fear grew up around his name, and white mothers would say to their children "be good or Pemulwuy will get you".

For Pemulwuy was not only a warrior, but a clever man with power and wisdom beyond the norm. Yet

he repeatedly demonstrated a high sense of honour and, according to his own tradition, justice that whites of those times found hard to credit to a 'mere aboriginal'. Amongst his allies were to be found escaped Irish prisoners who had their own quarrel with the English troops.

Once he caught the white governor alone unawares on a beach. The white man was terrified, fearing imminent death, yet for the numerous crimes perpetrated against his people by this man, Pemulwuy meted out the prescribed traditional punishment... a spear through the leg. Painful, but not (in this instance) fatal.

On another occasion Pemulwuy was wounded and captured. Though in comatose state, he was bound with chains, locked in a prison cell and guarded round the clock.

The Eora people began a magical chant, which rang through the valleys without pause for five days and nights. On the 6th day, Pemulwuy was gone, and a few weeks later he was again leading raids from his home in the bush.

His people believe that Pemulwuy could not die, and wanders in the valleys still.

I was so moved by his story that I wrote this song.

The Chant of Pemulwuy

*In this land my spirit is ever free,
Iron chains can never hold me long
You think that you are free, but there is
a world that I know to be
more real than this dream and we all
belong there.*

*I don't regret my 12 year fight, we
fought you well, we had the right
But could not win, for we were new,
To your harsh world
And far too few.*

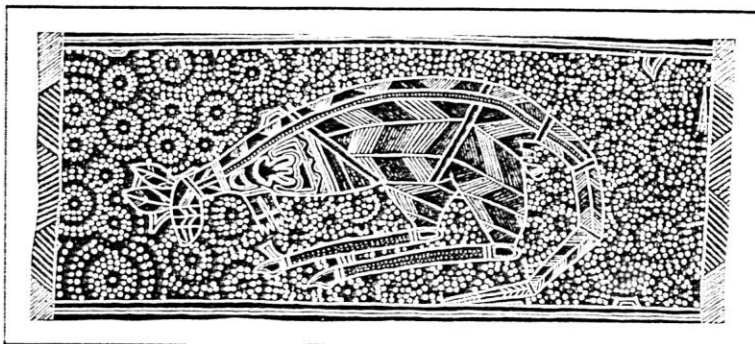
*Walk with me, but cast a veil before my
eyes, filled with tears by a sight too
sad too see
Take my bleeding land and, make it
whole again, green like the time when
our world was filled with trees.*

*The chant began and built a sound
That carried up through and around,
The flowing streams and gum tree
glades
into the mountains far away.*

*Where warriors dead spirits walk
In the bush, across the hills
Amidst the memories and ghosts
With my secret war my dreams are
filled.*

*A song that echoed on and on
That drew me back where I belong
I lay there wounded in a trance
But in the dreamtime world I
danced.*

*Walk with me, but cast
a veil before my eyes,
filled with tears by a
sight too sad too see
Take my bleeding land
and, make it whole
again, green like the
time when our world
was filled with trees.*



He Came In My Dream . . .

Dream One:

Tiljala, somewhere in the gardens of Baba's quarters:

I am above, on a bridge looking down. Below me I see a crowd of margiis and acaryas moving, talking, expectantly on the lookout, waiting. Much as when waiting for Baba to come out on field walk. But this was after Baba's passing. An edge of excitement in the air, then a cry as if someone has spotted something. A rush of movement, like a flurry of leaves, or the dust that rises after a car takes off, but there is nothing to be seen. I look at the centre of the excitement, there is a space around which people are moving . . . then Baba appears, walking as He always did in His garden. I feel flooded with joy and give a cry, turning to hug G.S. dada who happens to be standing next to me. He is also caught up in the excitement. It is as if the waiting devotional excitement has lit the spark, and Baba returns in that exact moment, in full form, as loving as always.

Dream two:

Long lines of margiis are standing as Baba passes by on His walk. I am in line, and this is before His passing. He walks by me and there is that familiar thrill of happiness, the subtle contact in a moment and He passes on.

Then . . . He has left His body and we are all lined up, this time to watch a movie of His walk. But this is no movie happening; He is fully present, as blissful, as laughing and delightful as ever. The same excitement amongst the margiis is there, the same jockeying for position. His passing has not changed one iota His relationship with His devotees, and He is as fully available as He ever was.

- Vinay

I was tied to a pole, facing the 'firing squad' which consisted of one man with a rifle. I had no blindfold beside me the dead bodies of other hanging in their ropes.

Quite happily and totally fearless I looked about, chanting 'Baba Nam Kevalam', part of my mind preparing for my death, then I surrendered even that, the chanting relieved all worries.

I looked on as the 'firing squad' aimed his rifle, then he pulled the trigger, the gun exploded in his hand - and all the ropes fell off me instantly, all ran away in fear, I simply walked off, unconcerned about it all, chanting 'Baba Nam Kevalam'!

- Shakti Deva



*"The person's life is successful who dreams about
Parama Purusa.*

*I saw Him in a dream,
In dream I made His acquaintance,
In dream I loved Him,
In dream I called to Him,
'O Lord, full of love.'*

*In the lives of many people, a time may come when their
days are full of the thorns of miseries, but at night,
during dream, they transcend their pains and pleasures.
Then, meeting their Ista in dream, they beam with joy
and laughter in the ocean of bliss . . . those who experi-
ence this kind of dream are truly fortunate. It is they
who say,*

*I do not see Him with my eyes,
I see Him in my mind;*

*In that beautiful meeting,
All sorrows disappear;
In dream I am alive -
In waking, I forget.*

*Even in the waking state, their lives are drenched in the
drowsy sweetness of that dreamy atmosphere, and then
in their lives, that dream becomes a reality. As a result,
the waking state for them becomes meaningless.*

*Then cannot those dreamy persons do any good to the
society? Yes, certainly they can, and in a better way.
This state of drowsiness is not dullness or crudeness;
rather it is the golden opportunity to fully utilize one's
existence by touching the feet of Taraka Brahma, as
long as there is life."*

*Shrii Shrii Anandamurti
Namah Shivaya Shantaya*

Ananda Manorama: Abode of Bliss

Ac Krpamayananda Avt

Ananda Manorama is near Cairns, within Brisbane region, in the tropical climate of North Queensland. This is the third Master Unit in Brisbane Region. Ananda Palli, the sectorial Master Unit and Ananda Kamala, at Maleny, are the other two Master Units in Brisbane Region.

Ananda Manorama must rate as one of the best Master Units in Suva Sector.

On this 40 acre piece of land we have a good water source - a small creek is supplying sufficient water for irrigation. The land has very fertile black loamy soil. Ananda Manorama is fertile with fruits: mango trees, sweet lime, mandarin, avocados, wood apple, bananas, papaya and passion fruits. We are now preparing a 5 acre vegetable garden.

Ananda Manorama has a forest which is home to many native birds, wallabies, peacocks and pythons. We have a small meditation hut in the forest. And our proposed dam site is also in this forest.

In the centre of the Master Unit are three buildings: a jagrti with a big meditation hall and two houses, home to Tarak and Jayashree and family and

to Gunadiisha and Sushila. Tarak and Jayashree are working full time on the Master Unit and Gunadiisha and Sushila are working two days a week on the Master Unit.

Master Units are very important for establishing Ananda Marga

practical field for establishing Prout.

They are also spiritual centres: to fulfill spiritual needs, to enjoy divine bliss. That is why Ba'ba' gave the name Abode of Bliss to the Master Units. He also gave the samskrita name cakra na'bhii - the centre of attraction.

I remember that on October 13, 1990, Ba'ba' gave a special blessing to all the workers present at that time and said that through Master Units, Seva Dal and Guru Kula we can establish Ananda Marga ideology.

Ba'ba' said that Master Units are the cakra nabhii of Ananda Marga. Master Units are the nucleus of all social and spiritual activities and all the departments of Ananda Marga. In a vast network of organizational departments, the Master Units are the nucleus. Each Master Unit is a tantra pitha - spiritual attraction centre.

At Ananda Manorama, the people who visit experience good spiritual vibrations. They love to visit again and again to get mental peace. Akhanda kiirtan, collective sadhana and Ba'ba's Grace are making the Master Units abodes of bliss.



ideology. They are the practical field for establishing service projects: schools, homes, hostels, medical units to fulfill the needs of society. By following Ba'ba's system of agriculture - inter-cropping, organic farming, crop rotation - we can set an example of ideal farming. Master Units are the

News From Around the World

Africa

AMURT was registered as an NGO in Ethiopia. A project proposal is being prepared for international funding. Our medical clinic in Kwame Anum, Ghana has been recognized as an Immunization Centre by the Government who now provide a nurse for the care of the patients. UNICEF participated in the immunization programme by donating a refrigerator for the clinic's vaccines.

Paraguay

The daughter of the President of Paraguay along with Director of Social Service visited our school in Asuncion. They were highly impressed with our dedication, service spirit and holistic system of education. She promised \$100,000 for the construction of our school.

Russia

After seeing the philanthropic work of Ananda Marga, the Khavarovsk Government of Russia donated 200 hectares of land to us. Vice Governor of Khavarovsk Region, Mr. P. Minakiv on the 25th of

deepest gratitude to the Prout Research Institute, an international organization, for their participation in working out the problems dealing with speeding up the development of our region."

A member of the Academy of Sciences in Khavarovsk, Mr. Mikov said, "Only you Ananda Marga people can unite us all."

Yugoslavia

AMURT collected 100 hospital beds and other hospital equipment (from Italy) for Ozijek Hospital, and continuously distributes relief supplies and food stuffs in many cities.

According to certain rules, no organisation can distribute relief goods but can only collect and send them to Ministry of Refugees - but AMURT has made such an impact that

we have reached an agreement with the Minister of Refugees.



February 1992 wrote: "Khavarovsk Regional Administration expresses its

Discover the World of E-Mail

Dada Manavendrananda
'Electronic' Relations Department

If you have any of the following interests and easy access to a personal computer, you should consider opening an account with the Pegasus Network. Australia's own grassroots electronic network.

* You have old friends and pen pals in or out of Ananda Marga anywhere in : United States, Singapore, Europe, Hong Kong, South America, Taiwan, Central America, Eastern Russia.

* You would enjoy sharing thoughts on Ananda Marga or Prout with over 100 other electronic

networkers in the above countries.

* You can afford about \$20 or so a month.

* You already spend a lot of money talking to the above places and are fed up with paying long distance telephone charges especially now that you know you can write almost instantly for a few cents a page.

* You want to send a fax or telex overseas for a fraction of the cost of using Telecom.

I would like to encourage more and more of you to discover the world of computer aided global communications. Already Margiis and Proutists

from almost every continent are sharing information using the cheap and speedy network systems which are linked to the Pegasus network in Bay. If you are a bit adventurous and want to join a growing group of active and interesting people from around the world - please contact myself or Dada Dhrtijinananda in Sectorial Office. We'll be very happy to help you get your own network account with Pegasus. For those of you with children, Telecom also has a national network called Discovery which has interactive educational features for the networkers of the future.

Spring at Ananda Madhurii

As the sun peeps over the hills surrounding Ananda Madhurii, the singing of Prabhat Samgiita and kiirtan can be heard wavering on the fresh spring air. This is how the two new LFT trainees from New Zealand begin their day.

The present training session began on July 20 with sister Anupa'ma in attendance, followed a month later by Kiran. Since their arrival, there has been much rain which has revitalized the land.

A storm raged throughout one dark night, whipping the land with wind and torrential rain, lighting the sky with jagged shards of lightning. However, during paincajanya, the storm suddenly silenced, but then broke with a spectacular wash during Guru Puja. Some of the windows were

This year spring is heralded by falling rain. Due to this, everyone is eagerly watching the recently enlarged dams fill up with rain water.

In the company of cane toads, Indranii is pioneering the foundation work for the spring dam. A working bee with the Brisbane margiis helped much to speed up the process.

Along with regular study, the trainees and Didi have been involved in various projects around the land: wrestling with lantana bushes, mulching and protecting numerous plants from the inquisitive snufflings of horses, wallabies, bandicoots and the scratchings of wild bush turkeys. It is for this reason that we have constructed a fully enclosed nursery for the young seedlings. To this work, cheerful kiirtan can be heard.

stories from times when Ananda Marga was young in Australia. Both new and old margiis are gaining much inspiration from these experiences.

On the 13th of August, the new unit celebrated Shraavanii Purnima (anniversary of the first initiation) with new people who were very inspired by the collective kiirtan, meditation, stories and meal. We are currently making a programme for the celebration of Prabhat Sam'giita Diivasa. We are also preparing for our Unit's contribution (on October 2) to this sector's 21 day akhanda kiirtan programme which will be celebrated in different units on their allotted dates.

The locals of Gympie have been having increased exposure to the "people in orange" who have been scurrying shop-to-shop arranging supplies



sucked open with the force of the sudden winds, providing some very tantric entertainment. The rain doused the embers on the neighbouring soot-scarred land, putting to rest the billows of smoke which have been suffocating the valley due to the traditional farming technique of scrub burning.

There is a stark contrast between this land and Ananda Madhurii's spring growth. This is a much different scene from the previous year when the land was in the midst of drought.

The established garden at the top of the valley is yielding sweet vegetables which are happily munched by all. Many wild lavender-coloured flowers have sprung up, carpeting the land. From these, beautiful garlands have been made which adorn the puja tables.

A unit has been established in Gympie and now regular dharma cakra is being held at Chandra Shekhar and Nirmaya's house, which is vibrated weekly with very devotional Ba'ba'

to be sent to Sydney for AMURTEL. They will also see more of Ananda Marga at Gympie's 125th anniversary, where we have arranged to hold food stalls for the 3 day event, in which more than 20,000 people are expected to attend. Locals will have further opportunities to get involved with Ananda Marga when the yoga/meditation and vegetarian cooking classes begin in late September.

Four Corners

Plans Ananda Marga Programme

During the past few weeks, several members of Ananda Marga as well as our Public Relations Office in Sydney have been contacted by the prestigious investigative news programme, Four Corners. They have indicated that an exhaustive research effort is underway by a team of Four Corners researchers. While we have yet to hear of their definite decision to begin filming, we can look forward to a significant amount of publicity during the early part of October.

In particular, we will be seeing the launching of two new books which concern Ananda Marga. These books will be authored by Tim Anderson and Evan Pederick. Tim's book will deal in part with his recent trial, conviction, appeal and eventual acquittal. It will be candid but quite fair and reasonable in its references to Ananda Marga. Evan Pederick's book, based upon what little we now know, will probably make a number of allegations against our organisation and certain of its members.

In order to help you be better prepared, I am writing to offer some tips on dealing with the media which may also be applicable to your interactions with friends, relatives and co-workers.

It is important for us to properly convey Ananda Marga's values, ideals and activities to the media and to our acquaintances and members of the general public. This means to clearly and

strongly refer to the outstanding service programmes which we operate in Australia and globally. We have proven throughout the world and in Australia over the past 15 years exactly what Ananda Marga stands for. We have every reason to be proud of our Mission and its work. Any attempts to associate our organisation with the Hilton should be politely dismissed. The best judges in the land have effectively proven this point without doubt. We are not interested in any more rehashing of these old and overworked matters.

You will find here two letters which I recently wrote to Four Corners. Please take time to read them. They contain valuable information.

Please keep the following points in mind:

Always inform me of any contact with the media before granting an interview. If you are contacted by the media, be polite and courteous and friendly. Ask the journalist for his/her name and contact number and arrange a time to call back to confirm your willingness to be interviewed. We want very much to build positive relationships with members of the press. It is important however that the media understand we are a well-organised and structured organisation. This type of approach helps accomplish this.

Respond to matters of which you have direct knowledge rather than address-

ing larger issues on behalf of the organisation. Rely on your own experiences. If questions relate to areas in which you have no direct responsibility or knowledge simply say so and decline to comment. Remember -- you have the right to say what you think is important. This means you can choose how to answer a question. Journalists dearly love to ask leading questions and to make an appearance of being sympathetic in order to lower your usual sense of caution. Stay alert and think ahead!

Your comments will invariably be edited heavily so choose your words wisely. Think carefully about how a person from mainstream society would view your comments and manner. Plan ahead by thinking about possible questions and answers -- I can help with this. Stay away from complex terms, sanskrit and the like.

Use plain, simple terms which show Ananda Marga as a well established social service agency, a rich and rewarding spiritual tradition, and a wonderfully diverse community of concerned and energetic people.

I hope this is helpful. Please advise me of any media developments in your area by contacting the Sydney Office at (02) 798-4224.

Dada Manavendrananda
Public Relations Secretary

"Behind all the strife, cruelty and mistrust within humanity, there is misguided intellect. That is, intellect is not moving on the right path -- it is not connected to the collective welfare. Until changes are effected in the human mind, no permanent world solution is possible."

- Ba'ba' (January 1979)

The First Letter to ABC TV Four Corners Programme

August 7, 1992

It was a pleasure to meet with you concerning your plans for a programme on Ananda Marga in Australia. I am providing some additional materials which further document the extensive and valuable work we are doing around the world and the close and positive relations we maintain with many national governments.

In particular, you will find a newly published presentation book designed for use by our staff in Indonesia and a lengthy report to the government of Togo, Africa. I direct your attention to the highly complementary letters written by various officials of the Indonesian government which may be found in this booklet.

By way of suggestion for your overseas filming, the countries which I might recommend to you (not in any order of priority) are Philippines, Indonesia, India, East Africa (Nairobi, Kenya), West Africa (Burkina Faso, Ghana, Togo), Caribbean (Haiti, Dominican Republic, Jamaica), Eastern Europe. We also have a number of projects of a very high standard in the United States. These include pre-schools and primary schools, and a centre for women on prison parole (Guam, Long Island, Los Angeles, Madison).

Ananda Marga operates through offices which direct our activities in nine major sections of the globe. In order to properly assist your research effort please coordinate your plans with my office so that I can arrange for my counterparts in other countries to assist your team. The following schedule lists several noteworthy items concerning the work of the Ananda Marga Mission here in Australia and internationally:

** Ananda Marga holds sixteen (16) visas from the Dept. of Immigration and Ethnic Affairs for members of its monastic order who serve in Australia as religious ministers.*

** Ananda Marga is conducting introductory meditation classes in every major university in Australia. These programmes function under the direction and authorisation of the respective university administrations and student unions.*

** Plans are underway for new children's pre-school programmes in Melbourne and Stanthorpe, and a primary school in Maleny, Qld. New properties for integral development centre (master unit) projects have been acquired in Cairns and Lismore.*

** The Ananda Marga Universal Relief Team (AMURT) was awarded observer status and recognition at the United Nations as a Non-Governmental Organisation.*

** Ananda Marga sent four delegates to the United Nations Conference on Economic Development (UNCED) at Rio de Janeiro, Brazil. Ananda Marga also played a significant role at the UN-NGO Earth Summit conference which ran parallel to the UNCED. Ananda Marga joined the hundreds of other NGO's from around the world in drafting an Earth Charter and making plans for coordinated efforts at achieving sustainable economic development.*

International Affairs:

** AMURT was awarded NGO status by the Ethiopian government. This is significant as AMURT had been ordered by the previous Marxist-based*

government to cease relief operations in Ethiopia.

** Our women-managed community development project in Ghana, Africa was selected by the national government as an official immunisations centre.*

** An affiliate, the PROUT Research Institute, is developing a major economic and community planning proposal for the Public Academy of Sciences in the eastern Russian city of Khabarovsk.*

** In Yugoslavia, AMURT is the sole non-governmental relief agency to be granted permission by the government to independently distribute relief materials and medicine.*

** The government of Togo, Africa has accepted as a model for planning and development purposes the recommendations presented by the PROUT Research Institute.*

Finally, I wish to reiterate my request that your team of journalists please not refer to our organisation as the Ananda Marga Sect. We find this to be a most inaccurate and unkind term. We would prefer "mission", or "organisation", or "the Ananda Marga". Your colleagues in the print and electronic media have honoured this request in the past. We would sincerely appreciate your cooperation in this small but important matter as well.

Regards,

*Michael Andrews
Ac. Manavendrananda Avt. (Dada)
Public Relations Secretary for Ananda Marga - Australasia*

The Second Letter to ABC TV

Four Corners Programme

August 20, 1992

ABC TV - Four Corners

I understand from my conversation that you have a primary role in the planning of a proposed Four Corners programme on Ananda Marga. I am writing to express my concerns about the intended direction which the programme may follow. I have spoken with a number of individuals who have been contacted by Four Corners researchers.

Specifically, I am concerned that the manner in which your people have conducted their research effort may have inferred a reluctance on our part to cooperate with your preliminary research. In Melbourne, for example, your researcher arrived at our offices in Coburg a bit unannounced at the time of an important, bi-monthly planning meeting. I had previously advised your staff to contact our women's centre in North Fitzroy (Melbourne). I chose this facility because it has an active community project on premises. Unfortunately, this was not communicated to your staff. As you can well understand, we would have appreciated the courtesy of a prior appointment because, like yourself, we maintain a busy schedule of daily work at our offices.

I have indicated that we have a good number of members who have been with Ananda Marga for the past 15 to 20 years. I have asked a few of these individuals to contact you directly and indicate their availability to talk to your researchers. I wish to state openly and honestly that my office has no intention of directly or indirectly feeding a prepared line of responses to your researchers. My distinct impression thus far is that rather than coming to us in a straight forward and professional manner for assistance in this regard, it seems you feel a need to adopt a sort of ultra-investigative process. If you wish to interview any of our

members, my office can be of help in placing you in contact with them.

I do want to state that after 15 years, we have frankly no confidence in the principle of fairness which should be implicit in the media's professional conduct and reporting. The media's well documented presumption of guilt and outright malice toward our organisation has never been offset by subsequent coverage of the pardon of Tim Anderson, Ross Dunn and Paul Alister and more recently Mr. Anderson's acquittal. I am confident you can well understand why we are sensitive in dealing members of the media.

Let me remind you that both in Australia and overseas, our children's schools, orphanages, disaster relief and community development projects are dependent on the confidence and trust placed in us by the local populace, civic bodies, and governmental agencies. We have worked extremely hard to establish these programmes. They reflect the genuine values and objectives of our Mission through direct human services. We believe you are bound by principles of fairness to show the Australian public a true and accurate reflection of our service contributions. We are working hard to bring the same high quality service programmes to Australasia.

Thus far, it is our impression that your primary interest is solely vested in controversial events of nearly 15 years ago. It seems highly probable that, though unstated, you may have some more of the same line of false and overworked allegations to raise against us. Whether or not this is true, I want to go on record with a firm request that your office treat us in a professional, fair and ethical manner. We have a right of reply to any

allegations to be made against us. This would, in our opinion, necessarily involve reasonable advance knowledge of any such allegations.

Finally, I have been advised of your intentions to travel overseas in connection with this programme. I have already provided some materials on our overseas operations. I trust you have reviewed them in detail. They are the best evidence of the values and ideals of Ananda Marga. I have yet to hear in any way that cooperation between our various overseas offices and your staff will be part of the process of preparing this programme. This is of great concern to me. I cannot over emphasize to you the potential harm which you can cause to these programmes. Already we have experienced media coverage from Australia adversely affecting our work here and in far distant countries. However, our successes, such as Tim's acquittal, are left uncovered by the overseas media.

We hope you are fully aware of your potential to cause harm to the children and women and men who are benefitting from our human services programmes by disturbing the constructive and healthy relationships we maintain with local and national government officials overseas. I can only appeal to your sense of fairness and human values in this regard. We have little interest in further coverage of events of the distant past. Ananda Marga is working to bring relief and hope to impoverished people for whom we care immensely. Please allow us to carry on this important work.

I would appreciate hearing from you as your work progresses.
Sincerely,

*Michael Andrews
Ac. Manavendrananda Avt. (Dada)*

Dedicated To Kiirtan

*Finally I close the door of my room
After all day jumping around between one activity and another;
The world is outside . . .
Open wide the door of my heart,
I am alone, alone with the Supreme!
Into a Cosmic dance, my mind is inundated by His infinite Love,
intoxicated by His thought,
absorbed in His immeasurable ocean of Joy,
touched by His happiness,
surrounded by His bliss.
Beyond time, beyond space, into the realm of limitlessness.
As I become engrossed in the spiritual dance,
we fall into ecstasy.*

*Among stars and planets,
Everything is dancing kiirtan, singing the Name of the Supreme One.
From the smallest molecule to the titanic galaxy.
Where was this glow coming from?
The effulgence escaped from the tabernacle of the soul,
Was free to shine, blazing everywhere.
Baba Nam Kevalam, Baba Nam Kevalam.*

- Ac Jyotiprakash Brc.





Sectorial Conference July 1992



Suva Sector Address Listing

AMPS Suva Sectorial Office

51 Prospect Road
Summerhill NSW 2130
(02) 798 4224
FAX (as above)
Ac. Devatmananda Avt.
Ac. Rtabuddhananda Avt.
Ac. Rainjanananda Avt.
Ac. Dhrujnananda Avt.
Ac. Manavendrananda Avt.
Ac. Mayadhiishananda Avt.
Ac. Nabhanilanananda Avt.
Ac. Samyuktananda Avt.
Ac. Marmadevananda Avt.
Bro. Atmadev. Bhavesh & Maetrey.

Suva Sectorial MG Quarters, Madhu Nilaya

19 Lovel St.
Katoomba NSW 2780
PO Box 231
(047) 823 911

Womens Welfare Department

199 Clausen St.
North Fitzroy Vic 3068
(03) 481 5324
Fax (03) 482 4508
Avtk. Ananda Sampurna Ac.
Avtk. Ananda Shukla Ac.
Sis. Devini's

Sydney Region

AMPS

(See Sectorial Office)

Ananda Marga Universal Relief Team

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PO Box 51
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Ph/Fax (02) 241 3478
Sis. Ganga, PKB

Ananda Rainjana MU

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Wongavale 2480 (Lismore)
(066) 880 100

WWD

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Ph: 564 1094
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Brel. Shanti Ac.

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Sis. Rukmini

Melbourne Region

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Ac. Mohan Bro.

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AMPS

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Ac. Nandikeshvarananda Avt.
Ac. Amegha Bro.

WWD

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Sis. Parvati

Ananda Pradipti MU

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77 Jubilee Rd
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Brel. Jayanti Ac.
Sis. Viinita

Strath Creek Master Unit

PO Box 265
Broadford Vic 3658
Sis. Shanti

Brisbane Region

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Anandapalli MU

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Ac. Krsnamayananda Avt.
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Ananda Madhurii MU

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Sis. Indranii

MU Ananda Kamala'

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Bro. Mahadeva, PKB

Ananda Manorama' MU

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Ananda Pathik MU

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Sis. Trpti

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Auckland NZ
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Brel. Cinmayi Ac.

Flt 2/530 Leith St.

Dunedin NZ
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Avtk. Ananda Sudhiira Ac.

Guam Region

AMPS

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Guam USA 96921

WWD

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Dededo Guam 96921
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Avtk. Ananda Nivedita Ac.

Suva Region

WWD

PO Box 13
Suva Fiji
(679) 300 311
Avtk. Ananda Renuka Ac.

Pt Moresby Region

Ac. Kalyanmaya Bro.
PO Box 69 Kone Dobu, NCD
Pt Moresby, PNG

Irian Jaya

131 Jl Gerilyawan
Abepera, Kampkey
Jayapura, Indonesia
Ac. Devadattanananda Avt.

M.S. / Hore ✓

Engl SS MP ✓

02-66177

1.8F. 91 - 7 PM
9:30 PM

S. Anandhita ✓

K. Anandhita ✓

S. Swastawa

S. Manudhar ✓

28

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S.K. - HANU
P. Gupta

Salya



'No power
on heaven and earth
can separate me from my children.
Even if this universe comes to an end,
I will be with them in the expressionless Cosmos.
My children - be they gentle, be they naughty - they are mine'

- Ba'ba'